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Old
English Literature.

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INTRODUCTION.

THOMAS NASHE, or Nash, having been born in Nov. 1567, was only in his twenty-second year when he produced the very rare tract we have here reprinted. His father was the Rev. William Nash, or Nayshe, as the name was then arbitrarily spelt, the officiating clergyman at Lowestoft. The son was matriculated at St. John's, Cambridge, in 1582, and must have continued at college for nearly seven years; but he certainly fell in love before 1587, and seems to have travelled on the continent to wear out the deep impression. That his passion was unrequited is certain, and the production in the hands of the reader bears evident marks of his consequent hostility to the female sex: his abuse is unmeasured, especially where he exclaims that "constancy will sooner inhabit the body of a chamelion, or tiger, or a wolf, than the heart of a woman." Hence we may conclude that he had been jilted.

His first attempt at authorship was in 1587, when, having made the acquaintance of the famous novelist Robert Greene, Nash wrote an Epistle before "Menaphon," the first edition of which, it is said, bears date in that year. Possibly, Nash had some temporary difference with Greene, which continued until after the appearance of the "Anatomy of Absurdity," where the author disparagingly calls Greene "the Homer of Women," and ridicules his conceited and artificial style. It appears that subsequently a good understanding was restored between them, and it continued until the death of Greene, about August 1592. In fact, Nash's posthumous friendship for the author of "The Quip

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for an Upstart Courtier" brought him into collision with Gabriel Harvey, the friend of Spenser. Nash expressly mentions "Howleglass" contemptuously, and so far accords with Harvey, whose attention had been directed to it by Spenser. ("Bibl. Account, &c.," i, 379.)

Nash's title, "The Anatomy of Absurdity," was in part derived from Philip Stubbes's "Anatomy of Abuses," which had gone through three editions in 1583, and to which Nash makes a clear allusion. He refers to, and ridicules many prevailing follies and peculiarities, but his experience, at the age of twenty-two, could not have been great, and towards the close he becomes more and more didactic. The scholar betrays himself throughout, and his many classical references are such as might be looked for from a studious and clever young man. His natural style of severity and humour hardly shewed itself until he engaged in the Mar-prelate controversy about the year 1589, and in the literary conflict in which he was involved with Gabriel Harvey in 1592. We give Nash's quotations just as they stand in the original tract, and readers of only moderate attainments will easily detect errors of the press. Some of the temporary and personal allusions are amusing and interesting, especially where Nash refers to Deloney, "the ballading silk-weaver," and to the street-poems circulated upon the floods in Calabria.

Nash died before 1601 (Fitzgeoffrey's *Affanice*, Sign. N. 3), and not in 1604, as is stated in Dyce's "Middleton's Works," v. 562. His latest performance bears date in 1599: his "Summers Last Will and Testament" has 1600 on the title-page, but it was written in 1593, and came out after the author's demise. See Dodsley's O. P., edit. 1825, ix, p. 12.

J. P. C.

The Anatomie of Absurditie :

Contayning a breefe confutation of the slender
imputed prayſes to feminine perfection,
with a ſhort deſcription of the ſeverall
practiſes of youth, and ſundry
follies of our licentious
times.

No leſſe pleaſant to be read, then profitable to be remem-
bred, eſpecially of thoſe, who live more licentiouſly,
or addicted to a more nyce ſtoycall
auſteritie.

COMPILED BY T. NASHE.

*Ita diligendi ſunt homines, ut eorum non
diligamus errores.*



AT LONDON,

Printed by I. Charlewood for Thomas Hacket, and
are to be ſolde at his ſhop in Lumberd
ſtreet, under the ſigne of the
Popes heade.

Anno Dom. 1589.

To the right worshipfull Charles Blunt, Knight,
adorned with all perfections of honour or Arte,
T. Nashe wisheth what ever content felicity
or Fortune may enferre.

(∴)

IF (right Worshipfull) the olde poet Persæus thought it most prejudiciall to attention for Verres to declaime against theft, Gracchus against sedition, Catiline against treason, what such *supplosus pedum* may sufficiently entertaine my presumption, who, beeing an accessarie to Absurditie, have tooke uppon me to draw her Anatomie. But that little alliance which I have unto arte will authorize my follie in defacing her enemy; and the circumstance of my infancie, that brought forth this embrion, somewhat tolerate their censures, that would derive infamie from my unexperient infirmities. What I have written proceeded not from the penne of vain-glory, but from the proceffe of that pensiveness, which two summers since overtooke mee; whose obscured cause, best knowne to everie name of curse, hath compelled my wit to wander abroad unregarded in this satyricall disguise, and counsaile my content to dislodge his delight from traytors eyes.

Gentlemen that know what it is to encounter with in-

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gratitude in the forme of Cupid will foone ayme at the efficient of my armed phrase ; for others that cannot discern Venus through a clowde, they will measure each deformed fury by the Queene of Fayries, all birds by one phoenix, all beasts by one lyon. For my part, as I have no portion in any mans opinion, so am I the Prorex of my private thought, which makes me terme poyson poyson, as well in a silver peece as in an earthen dish, and Protæus Protæus, though girt in the apparrell of Pactolus. Howe ever the syren change her shape, yet is she inseperable from deceit, and how ever the devill alter his shaddowe, yet will he be found in the end to be a she faint : I dare not prefixe a *nigrum theta* to all of that sexe, least immortalitie might seeme to have been taxt by my slander, and the puritie of heaven bepudled by my unhallowed speeche. Onely this shall my arguments inferre, and my anger averre, that constancie will sooner inhabite the body of a camelion, a tyger or a wolfe then the hart of a woman; who, predestinated by the father of eternitie, even in the nonage of nature, to be the *Iliads* of evils to all nations, have never inverted their creation in any countrey but ours.

Whose heavenborne Elizabeth hath made majestie herselfe mazed, and the worlds eye sight astonied. Time, wel maist thou exult, that in the evening of thy age, thou conceivedst such a subject of wonder; and Peace, sing *io pæan*, for that in despight of dissention she hath patroniz'd thee under her wings. Felicitie saw her invested with royaltie,

and became young againe in the beholding. Fortune, ashamed each forrowe should smile, and her face alone be wrapt with wrinkles, suted poore Flaunders and Fraunce in her frownes, and saluted Englands soule with a smoothed forehead. Plenty and Abundance, that long had lived as exiles with the utmost Indians, were no sooner advertised of her advancement, but they made their passage through ten thousand perrils, to spende their prosperitie in her presence. Why seekes my penne to breake into the buildings of Fame, and eccho my amazed thoughts to her brazen towres, when as my tongue is too base a Tryton to eternise her praise that thus upholdeth our happy daies?

Wherefore, since my wordes impoverish her worths, my fervent zeale shall be the unceffant attendant on her weale. I feare, right worshipfull, least the affection of my phraze present mee as a foe to your important affaires, whose hart, exalted with the eye sight of such soveraigntie as foares above humane sight, coulde not but methodize this admiration in this digression of distinction. But from such entercourfe of excuse, let my unschooled indignities convert themselves to your courtesie, and acquaint you with the counsaile of my rude dedication.

So it was that, not long since lighting in company with manie extraordinarie gentlemen of most excellent parts, it was my chance (amongst other talke which was generally traversed amongst us) to moove divers questions, as touching the severall qualities required in Castalions Courtier:

one came in with that of Ovid, *Semper amabilis esto* ; another stood more stricktly on the necessitie of that affabilitie, which our Latinists entitle *facetius*, and we more familiarlie describe by the name of discourfing ; the third came in with his carpet devises, and tolde what it was to tickle a citterne, or have a sweete stroke on the lute, to daunce more delicatlie, and revell it bravelie ; the fourth, as an enemie to their faction, confuted all these as effeminate follies, and would needes maintaine that the onely adjuncts of a courtier were schollership and courage, returning picked curiositie to paultry scriveners and such like ; affabilitie to Aristippus and his crue ; citterning and luting to the birthright of everie fixe pennie slave ; and, to conclude, dauncing and revelling to everie taylors holie day humour. But, as for those two branches of honor before mencioned, they distinguish a gentleman from a broking Jacke, and a courtier from a clubheaded companion. This discourse thus continued, at length they fell, by a jarring gradation, to the particuler demonstrations of theyr generall assertions. One woulde have one thing preferred, because some one man was thereby advanced ; another, another thing, because some noble man loves it : every man shotte his bolte, but this was the upshot, that England afforded many mediocrities, but never saw any thing more singuler then worthy Sir Phillip Sidney, of whom it might truly be faide, *Arma virumque cano*. In this heate of opinions, many hopes of nobility

were brought in question, but nothing so generally applauded in every mans comparisons as your worshippes most absolute perfections; whose effectuall judicall of your vertues made such deepe impression in my attentive imagination, as ever since there hath not any pleasure mixt it selfe so much with my secret vowes as the indefinite desire to be suppliant unto you in some subject of witte. From which, howsoever this my undigested endeavour declineth, yet more earnestly I beseeche you, by that entire love which you beare unto artes, to accept of it in good part. And as the foolish painter in Plutarch, having blurred a ragged table with the rude picture of a dunghill cocke, willed his boy in any case to drive away all lyve cocks from that his worthles workmanship, least by the comparison he might be convinced of ignorance, so I am to request your worship, whiles you are perusing my pamphlet, to lay aside out of your sight whatsoever learned invention hath heretofore bredde your delight, least their singularity reflect my simplicitie, their excellence convince mee of innocence. Thus, hoping you will every way censure of me in favour, as one that dooth partake some parts of a scholler, I commit you to the care of that soveraigne content which your soule desireth.

Your most affectionate
in all.

Usque aras.

T. NASHE.

THE ANATOMIE OF ABSURDITIE.

ZEUXES beeing about to drawe the counterfet of Juno, assembed all the Agrigentine maydes, whom after he pausing had viewed, he chose out five of the fayrest, that in their beautie he might imitate what was most excellent: even so it fareth with mee, who beeing about to anatomize Absurditie, am urged to take a view of fundry mens vanitie, a survey of their follie, a briefe of their barbarisme, to runne through authors of the absurder sort assembed in the stacioners shop, sucking and selecting out of these upstart antiquaries somewhat of their unsavory duncerie, meaning to note it with a *nigrum theta*, that each one at the first sight may eschew it as infectious, to shewe it to the worlde that all men may shunne it. And even as Macedon Phillip, having finished his warres, builded a cittie for the worst sorte of men, which hee called *πανεροπολις*, *malorum civitas*, so I, having laide aside my graver studies for a season, determined with my selfe, beeing idle in the countrey, to beginne in this vacation the foundation of a trifling subject, which might shroude in his leaves the abusive enormities of these our times. It fareth nowe a daies with unlearned idiots as it doth with the asses who bring forth all their life long; even so these brainlesse buffards are every quarter bigge wyth one pamphlet or other. But as an

egge that is full, beeing put in to water sinketh to the bottome, whereas that which is emptie floateth above, so those that are more exquisitly furnished with learning shroude themselves in obscuritie, whereas they that are voide of all knowledge endeavour continually to publish their follie.

Such and the very same are they that obtrude themselves unto us as the authors of eloquence and fountains of our finer phrases, when as they sette before us nought but a confused masse of wordes without matter, a chaos of sentences without any profitable fence, resembling drummes, which beeing emptie within, sound big without. Were it that any morrall of greater moment might be fished out of their fabulous follie, leaving their words we would cleave to their meaning, pretermittting their painted shewe, we woulde pry into their propounded fence; but when as lust is the tractate of so many leaves, and love passions the lavish dispende of so much paper, I must needs sende such idle wits to shrift to the vicar of S. Fooles, who in steede of a worser may be such a Gothamists ghostly father. Might Ovids exile admonish such idlebies to betake them to a new trade, the presse should be farre better employed, histories of antiquitie not halfe so much belyed; minerals, stones, and herbes should not have such cogged natures and names ascribed to them without cause; Englishmen shoulde not be halfe so much Italinated as they are; finallie, love woulde obtaine the name of lust, and vice no longer make under the visard of vertue.

Are they not ashamed, in their prefixed posies, to adorne a pretence of profit mixt with pleasure, when as in their bookes there is scarce to be found once precept per-

taining to vertue, but whole quires fraught with amorous discourfes, kindling Venus flame in Vulcans forge, carrying Cupid in tryumph, alluring even vowed Vestals to treade awry, inchaunting chafte mindes, and corrupting the continenft? Henceforth, let them alter their pofies of profit with intermingled pleafure, inferting that of Ovid in fteed :

*Si quis in hoc artem populo non novit amandi,
Me legat & lecto carmine doctus amet.*

So fhall the difcreet Reader underftand the contents by the title, and their purpofe by their pofie. What els, I pray you, doe thefe bable bookemungers endeavor but to repaire the ruinous wals of Venus Court, to reftore to the worlde that forgotten legendary licence of lying, to imitate a frefh the fantafticall dreames of thofe exiled Abbie-lubbers, from whose idle pens proceeded thofe worne out impreffions of the feyned, no where acts of Arthur of the rounde table, Arthur of litle Brittain, fir Triftram, Hewon of Burdeaux, the Squire of low degree, the foure fons of Amon, with infinite others. It is not of my yeeres nor studie to cenfure thefe mens foolerie more theologicallie, but to fhew how they to no Common-wealth commoditie, toffe over their troubled imaginations to have the praife of the learning which they lack. Many of them, to be more amiable with their friends of the feminine fexe, blot many fheetes of paper in the blazing of womens slender praifes, as though in that generation there raigned, and alwaies remained fuch finguler fimplicities, that all pofterities fhould be enjoyed by duetie to fill and furnifh theyr temples, nay townes and ftreetes, with the fhines of the fainted. Never remembring, that as there was a loyall Lucretia, fo there was

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a light a love Lais; that as there was a modest Medullina, so there was a mischivous Medea; that as there was a stedfast Timoclea, so there was a trayterous Tarpeya; that as there was a sober Sulpitia, so there was a deceitful Scylla; that as there was a chaste Claudia, so there was a wanton Clodia.

But, perhaps, women assembling their fenate, will seeke to stop my mouth by most voices, and, as though there were more better then bad in the bunch, will object unto me Atlanta, Architumna, Hippo, Sophronia, Leæna: to these I will oppose proude Antigone, Niobe, Circe, Flora, Rhodope, the despightfull daughters of Danaus, Biblis, and Canace, who fell in love with their owne brothers, Mirrha with her own father, Semiramis with her own sonne, Phædra with Hippolitus, Venus inconstancie, Junos jealousie, the riotous wantonnesse of Pasiphae, with whom I wil knit up this packet of paramours. To this might be added Mantuans invective against them, but that pittie makes me refraine from renewing his worne out complaints, the wounds wherof the former forepast feminine sexe hath felt. I, but here the Homer of women hath forestalled an objection, saying, that Mantuans house holding of our Ladie, he was enforced by melancholie into such vehemencie of speech, and that there be amongst them, as amongst men, some good, some badde; but then let us heare what was the opinion of ancient philosophers, as touching the femall sexe.

One of them beeing asked what estate that was, which made wife men fooles, and fooles wife men, answered marriage. Aristotle doth counsell us, rather to gette a little wife then a great, because alwaies a little evill is better then a

great; so that hee counted all women, without exception, evill and ungratious. Another of them beeing asked what was the greatest miracle in the world, saide, a chaste woman. One requiring Diogenes judgment when it was best time to take a wife, answered, for the young man not yet, and the olde man never. Pythagoras sayd, that there were three evils not to be suffered: fire, water, and a woman. And the forenamed cinick deemed them the wisest lyers in the world, which tell folke they will be married, and yet remaine single; accounting it the lesse inconvenience of two extremities to choose the lesse. The selfe same man affirmeth it to be the only means to escape all evils, to eschew womens counsaile, and not to square our actions by their direction. The olde sages did admonish young men, if ever they matcht wyth any wife, not to take a rich wife, because if she be rich, shee wyll not be content to be a wife, but will be a maister or mistresse, in commanding, chiding, correcting, and controlling. Another philosopher compared a woman richly apparelled to a dunghill covered with grasse. Socrates deemed it the desperateſt enterprise that one can take in hand, to governe a womans will.

What shall I say of him that beeing askt, from what women a man should keepe himselfe, answered, from the quick and from the dead; adding, moreover, that one evill joynes with another when a woman is sicke. Demosthenes saide, that it was the greatest torment, that a man could invent to his enemies vexation, to give him his daughter in marriage, as a domesticall furie to disquiet him night and day. Democritus accounted a faire chaste woman a miracle of miracles, a degree of immortality, a crowne of try-

umph, because shee is so harde to be founde. Another beeing asked, who was he that coulde not at any time be without a wife, answered, hee that was alwaies accurst: and what dooth thys common proverbe, he that marrieth late marrieth evill, insinuate vnto us, but that if a man meane to marry, he were as good begin betimes as tarry long, and beeing about to make a vertue of necessitie, and an arte of patience, they are to beginne in theyr young and tender age. Moreover, amongst the thinges which change the nature and conditions of men, women and wine are sette in the forefront, as the chiefe causes of their calamitie.

Plutarch, in his precepts of wedlocke, alleageth a reason why men fail so often in choosng of a good wife; because, saith hee, the number of them is so small. There be two especiall troubles in this worlde, saith Seneca, a wife and ignoraunce. Marcus Aurelius compared women to shyps, because to keepe them wel and in order there is alwayes somewhat wanting; and Plautus saith, that women decke themselves so gorgeously, and lace themselves so nicely, because foule deformed things seeke to sette out themselves sooner then those creatures that are for beauty far more amiable. For my part, I meane to suspende my sentence, and to let an author of late memorie be my speaker, who affyrmeth that they carrie angels in their faces to entangle men, and devils in their devices. Valerius, in *Epist. ad Ruf.*, hath these words of womens trecherous works:—*Amice ne longo dispendis te suspendam, lege aureolum Theophrasti, et Medeam Jasonis, et vix pauca invenies impossibilia mulieri, Amice det tibi Deus omnipotens feminae fallacia non falli*: My friend, leaft I should holde thee too long with too tedious a circumstance, reade but the golden

booke of Theophrastus, and Jafons *Medea*, and thou shalt finde fewe things impossible for a woman; my sweet friende, God Almighty graunt that thou beeest not entrapt by womens trecherie. Furthermore, in the same place, he faith,—*Quis muliebri garrulitati aliquid committit, quæ illud solum potest tacere quod nescit*: Who will commit any thing to a womans tatling trust, who conceales nothing but that shee knowes not? I omit to tell with what phrases of disgrace the ancient fathers have defaced them, wherof one of them faith,—*Quid aliud est mulier nisi amicitiae inimica*, &c.: What is a woman but an enemy to friendship, an inevitable paine, a necessary evil, a naturall temptation, a desired calamitie, a domesticall danger, a delectable detriment, the nature of the which is evill shadowed with the coloure of goodnes? Therefore, if to put her away be a sinne, to keepe her still must needes be a torment. Another faith,—*Illud adverte quod extra paradysum vir factus est*, &c.: Consider this, that man was made without Paradise, woman within Paradise, that thereby we may learne that every one winneth not credit by the nobilitie of the place, or of his stock, but by his vertue. Finally, man, made better, is found without Paradise, in a place inferior; and contrariwise, she which was created in a better place, namely Paradise, is founde to be worser. Another hath these words:—*Diligit mulier ut capiat, decipit ut rapiat; amat quod habes, non quod es*: A woman loves, that she may entrappe; shee deceives that she may spoyle; she loves that thou hast, not that thou art. Another writeth after thys manner:—*Nulla est uxoris electio*, &c.: There is no choise to be had of a wife, but even as she comes so we must take her; if teatish, if foolish, if deformed, if proude,

if stinking breathed, or whatsoever other fault she hath, we know not till we be married. A horse, an ox, or an ass, or a dogge, or what soever other vile merchandise, are first proved, and then bought; a mans wife alone is never thoroughly seene before, least shee dysplease before she be married. *Viros ad unumquodque maleficium singulæ cupiditates impellunt* (saith Tully) *mulieres ad omnia maleficia cupiditas una ducit: muliebrium enim vitiorum omnium fundamentum est avaritia*: Mens severall desires doe egge them to each kind of evill, but one onely affection leades women to all kind of wickednes; for covetousnesse is the foundation of all womens evill inclinations. Seneca also saith thus in his *Proverbs*:—*Aut amat, aut odit mulier, nil tertium est, dediscere flere fæminam, mendacium est, &c.*: A woman either loves or hates; there is no third thing: it is an untruth to say that a woman can learne to forget to weepe: two kinde of teares are common in their eyes, the one of true sorrowe, the other of deceit: a woman meditates evill when she is musing alone.

Thus you see how farre their wickednes hath made authors to wade with invectives in their dispraise: wherefore I shall not need to urge their inconstancie more vehemently, refembling them to Battus, who was wonne with a cove and lost with a bull, nor stand to repeate that of Plato, who doubted whether he should put women among reasonable or unreasonable creatures; who also gave thanks to Nature especiallie for three things, whereof the first and cheefest was, that shee had made him a man and not a woman. I omitte that of Aristotle, who, alleaging the inconveniencie of too timely marriages, expresseth this as the especial incommoditie, that it is the author of super-

fluities, and good for nothing but to fill the world with women. Reade over all Homer, and you shall never almost see him bring in Juno but brawling and jarring with Jupiter, noting thereby what an yrkefome kind of people they are. In some countries, therefore, the bride, at the day of her marriage, is crowned by the matrons with a garland of prickles, and so delivered to her husband, that he may know he hath tyed himselfe to a thornie pleasure. The Massagets told Pompey they lay with their wives but once a weeke, because they wold not heare their scoldings in the day, nor their pulings in the night.

But what should I spend my yncke, waste my paper, stub my penne, in painting forth theyr ugly imperfections and perverse peevishnesse, when as howe many hayres they have on their heads, so many snares they will find for a neede to snarle men in ; how many voices all of them have, so many vices each one of them hath ; how many tongues, so many tales ; how many eyes, so many allurements. What shall I say ? They have more shyfts then Jove had fundry shapes, who in the shape of a satyre inveigled Antiope, tooke Amphitrios forme when on Alcmena he begat Hercules, to Danae he came in a shower of gold, to Læda in the likenes of a swan, to Io like a heyfer, to Ægine like a flame, to Mnemosyne like a sheephearde, to Proserpina like a serpent, to Pasiphae like a bull, to the nymph Nonacris in the likenes of Apollo. For crueltie they seeme more terrible then tygers. Was not Orpheus, the excellentest musition in any memory, torne in peeces by women, because for forrow of his wife Euridice, he did not onelie himselfe refuse the love of many women, and lived a sole life, but also disswaded from their company.

Did not mercilesse Minerva turne the hayres of Medusa, whom she hated, into hyssing adders? Therefore, see how farre they fwerve from theyr purpose who with Greene colours seeke to garnish such Gorgonlike shapes. Is not witchcraft especially upholden by women? Whither men or women be more prone unto carnall concupiscence, I referre them to Thebane Tyrefias, who gave judgment against them long agoe: what their impudencie is, let antiquitie be arbiter. Did not Calphernias impudencie (who was so importunate and unreasonable in pleading her owne cause) give occasion of a law to be made that never woman after shoulde openly pleade her owne cause in courts of judgment.

Sabina may be a glasse for them to see their pride in, who usually bathed herselfe in the milke of five hundred asses, to preserve her beauty. Galeria, also, that gallant dame which scorned the golden pallace of the emperor Nero as not curious inough to shroude her beauty; yea, Cleopatra, according to Xiphilinus judgment, was not slaine with venomous snakes, but with the bodkin that she curled her hayre. To conclude, what pride have they left unpractised? what enticement to lust have they not tried?

Did they imagine that beautie to be most commendable which is least coloured, and that face most faire which seldome comes into the open ayre, they would never set out themselves to be seene, ne yet woulde they covet to leave impressions of their beauties in other mens bodies, nor the forme of their faces in other mens fancies. But women, through want of wifedome, are growne to such wantonneffe, that uppon no occasion they will crosse the

streete to have a glaunce of some gallant, deeming that men, by one looke of them, shoulde be in love with them, and not stick to make an errant over the way to purchase a paramour to helpe at a pinche ; who, under her husbands, that hoddy-peekes nose, must have all the destilling dew of his delicate rose, leaving him onely a sweet sent, good enough for such a fencelesse sotte.

It was a custome in Greece, that every married woman, as soone as she was betrothed to her husbände, shoulde touche fire and water ; that as the fire purgeth and purifieth al thinges, and the water is cleane, and of nature fitte to clarifie everie part of the body, and to sette the face free from any spot, except it be an Ethiopian blot, so she would reserve herselfe chaste and undefiled to her husband, her head. In Boëtia they will not suffer a new married wife at first to goe over the thresholde, because she should seeme unwilling to enter in there, where shee should leave and lay aside her chastitie. In the same place also they burne the axletree of a cart before the doore of the bryde, after she is married, signifying that she ought not to gadde abroad, as though that were removed which might moove her to make any errants unto any other place.

In Rome the bride was wont to come in with her spyndle and her distaffe at her side, at the day of her mariage, and her husband crowned and compassed the gates with her yarne ; but now adaies towe is either too deere or too daintie, so that if hee will maintaine the custome hee must crowne his gates with their scarfes, periwigs, bracelets, and ouches : which imports thus much unto us, that maides and matrons now adaies be more charie of their store, so that they will be sure they will not spend too much spittle with

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spynning ; yea, theyr needles are nettles, for they lay them aside as needlesse, for feare of pricking their fingers when they are painting theyr faces ; nay, they will abandon that trifling which may stay them at home, but if the temperature of the wether will not permitte them to pop into the open ayre, a payre of cardes better pleaseth her then a peece of cloth, her beades then her booke, a bowle full of wine then a handfull of wooll, delighting more in a daunce then in Davids Pfalmes, to play with her dogge then to pray to her God ; setting more by a love letter then the lawe of the Lord, by one pearle then twenty *Pater nosters*. Shee had rather view her face a whole morning in a looking glasse then worke by the howre glasse : shee is more sparing of her Spanish needle then her Spanish gloves, occupies oftner her setting sticke then sheeres, and joyes more in her jewels then in her Jesus.

Is this correspondent to the modestie of maydens and the maners of matrons ? nay, rather it seemes that law is turned to libertie, and honest civilitie into impudent shamefastnes. Antient antiquitie was woont to bee such a stoycall observer of continencie, that women were not permitted so much as to kisse their kinsmen, till the Trojan dames first attempted it in Italie : for when as by the force of tempestious stormes they were cast upon the Italian coaste, and each man landed upon whom the salt sea some had not feased, the women, beeing wearie of theyr yrkefome travaile and long and tedious toyle, abhorring the sight of the seas, set the shyps on a light fire ; by reason of the which deed they, dreading the displeasure of their husbands, ran every one to their kinsman, kissing most kindly, and embracing most amiably every one that they mette.

From that time forth to this present it hath beene taken up for a custome not to be sparing in that kind of curtesie.

But now, craftie Cupid, practising the wonted sleights, and shuffling his shafts, meditates new shifts, which each amorous courtier, by his veneriall experience, may conjecturallie conceive. Menelaus hospitalitie mooved young Paris to adulterie: I say no more; you knowe the rest, the wiser can apply it. Well woorthy are the Essenians to be extolled for their wysedome, who abhorre the company of women, and detest the possession of gold and silver; and they to be deemed as footing flatterers who spende so much paper about a proposition of praise sette apart from any apparance of probabilitie. Peradventure they thinke that, as the poets invent that Atlas upholds the heavens with his shoulders, because by an excellent imagination he found out the course of the stars, even so they, by compiling of pamphlets in their mistresse praises to be called the restorers of womankind. But idle heads are usually occupied about such trifling texts; wanton wits are combred with those wonted fittes; such busie braines sowe where they reape small gaines. When witte gives place to will, and reason to affection, then follie with full saile launcheth forth most desperatlie into the deepe. Did they consider that that prayse is onely privileged in wife mens opinion which onely proceedes from the penne of the praysed, they would have paused a while upon the worthlesse imputation of such prodigall commendation, and consulted for their credit in the composition of some other more profitable contrary subject.

I leave these in their follie, and hasten to other mens furie, who make the presse the dunghill, whether they carry

all the muck of their mellancholicke imaginations, pretending, forsooth, to anatomize abuses and stubbe up sin by the rootes, when as there waste paper, beeing wel viewed; seemes fraught with nought els save dogge daies effects, who, wresting places of Scripture against pride, whoredome, covetousnes, gluttonie, and drunkenness, extend their invectives so farre against the abuse, that almost the things remaine not whereof they admitte anie lawfull use. Speaking of pride as though they were afraid some body should cut too large peniworthes out of their cloth; of covetousnes as though in them that proverbe had beene verified, *Nullus ad amissas ibit amicus spes*; of gluttonie as though their living did lye upon another mans trencher; of drunkenness as though they had beene brought uppe all the dayes of their life with bread and water; and, finally, of whoredome, as though they had beene eunuches from their cradle, or blind from the howre of their conception. But as the stage player is nere the happier because hee represents oft times the persons of mightie men, as of kings and emperours, so I account such men never the holier because they place praise in painting forth other mens imperfections.

These men resemble trees, which are wont eftsfoones to die if they be fruitfull beyond their wont; even so they to die in vertue if they once overshoot themselves too much wyth inveighing against vice, to be braineficke in workes if they be too fruitfull in words. And even as the vultures slay nothing themselves, but pray upon that which of other is slayne, so these men inveigh against no new vice which heeretofore by the censures of the learned hath not beene sharply condemned, but teare that peecemeale wife which long since by ancient wryters was wounded to the death;

so that out of their forepassed paines arifeth their pamphlets, out of their volumes theyr invectives. Good God! that those that never tasted of any thing save the excrements of artes, whose thredde-bare knowledge, beeing bought at the second hand, is spotted, blemished, and defaced through translators rigorous rude dealing, shoulde preferre their fluttered futes before other mens glittering gorgious array, should offer them water out of a muddie pit who have continually recourse to the fountaine, or dregs to drink who have wine to sell. *At scire tuum nihil est, nisi te scire hoc sciat alter.* Thy knowledge bootes thee not a button, except another knowes that thou hast this knowledge. Anacharsis was wont to say that the Athenians used money to no other ende but to tell it; even so these men make no other use of learning but to shewe it. But as the panther smelleth sweetlie but onely to brute beastes, which shee draweth unto her to theyr destruction, not to men in like maner, so these men seeme learned to none but to idiots, whom, with a coloured shew of zeale, they allure unto them to their illusion, and not to the learned in like fort. I know not howe it delighteth them to put theyr oare in another mans boate, and their foote in another mans boote, to incurre that proverbiall checke, *Ne futor ultra crepidam*, or that oratoricall taunt, *Quam quisque norit artem in ea se exerceat*, with the elephant to wade and wallowe in the shallow water when they woulde sooner sincke then swym in the deepe river, to be conversant in those authors which they cannot understande but by the translatour their interpreter, to vaunte reading when the sum of their divinitie consists in twopennie catichismes; and yet their ignoraunt zeale wyll presumptuously

preffe into the preffe, enquiring moſt curiouſlie into every corner of the common wealth, correcting that ſinne in others wherwith they are corrupted themſelves. To preſcribe rules of life belongeth not to the ruder forte; to condemne thoſe callings which are approved by publique authoritie argueth a proude contempt of the magiſtrates ſuperiority. Protogenes knew Apelles by one lyne, never otherwiſe ſeene; and you may knowe theſe mens ſpirit by theyr ſpeeche, their minds by their medling, their folly by their phraſe. View their workes, and know their vanitie; ſee the bookes bearing their name, and ſmile in thy ſleeve at their ſhame. A ſmall ſhip in a ſhallow river ſeemes a huge thing, but in the ſea a very litle veſſell; even ſo, each trifling pamphlet to the ſimpler forte a moſt ſubſtantiall ſubject, whereof the wiſer lightly account, and the learned laughing contemne. Therefore, more earneſtly I agravate their faulte, becauſe their crime is crept into credit, and their dooinges deemed devotion, when as, purpoſelie to ſome mans deſpight, they bring into act their cholericke motions.

A common practiſe it is now adaies, which breedes our common calamitie, that the cloake of zeale ſhould be unto an hypocrite in ſteed of a coate of maile; a pretence of puritie, a pentiſſe for iniquitie; a gloſe of godlines, a covert for all naughtines. When men ſhall publiquely make profeſſion of a more inward calling, and ſhall waxe cold in the workes of charitie, and fervent in malice, liberall in nothing but in laviſhe backbyting, holding hoſpitalitie for an eſchewed hereſie, and the performance of good workes for Papiſtrie, may we not, then, have recourſe to that caveat of Chriſt in the Goſpell, *Cavete ab hipocritis*. It is not the

writhing of the face, the heaving uppe of the eyes to heaven, that shall keepe these men from having their portion in hell. Might they be sated by their booke, they have the Bible alwaies in their bosome; and so had the Pharisees the lawe embroidered in their garments. Might the name of the church infeoffe them in the kingdom of Christ, they will include it onely in their conventicles, and bounde it even in barnes, which many times they make their meeting place, and will shameleslie face men out that they are the church militant heere upon earth, when as they rather seeme a company of malecontents, unworthy to breath on the earth. Might the boast of the spirit, pind to their sleeves, make them elect before all other, they will make men beleewe they doe nothing whereto, the spirit dooth not perfwade them; and what heretiques were there ever that did not arrogate as much to themselves? These they be that publicquely pretende a more regenerate holines, beeing in their private chambers the expresse imitation of Howliglasse. It is too tedious to the reader to attend the circumstance of their severall shyftes, the lothsomnesse of their guilefull wiles, the tract path of theyr treacherie: you know them without my discourse, and can describe their hypocrisie, though I be not the notarie of their iniquitie. Seeing their works, shun theyr waies.

Another sort of men there are, who though not addicted to such counterfet curiositie, yet are they infected with a farther improbabilitie, challenging knowledge unto themselves of deeper misteries, when as with Thales Milesius they see not what is under their feete, searching more curiouse into the secrets of nature, when as, in respect of deeper knowledge, they seeme meere naturals, coveting

with the phænix to approche so nye to the sunne, that they are scorcht with his beames, and confounded with his brightnes. Who made them so privie to the secrets of the Almighty, that they should foretell the tokens of his wrath, or terminate the time of his vengeance? But lightly some newes attends the ende of every tearme, some monsters are booke, though not bred against vacation times, which are straight waie diversly disappearst into everie quarter, so that at length they become the alehouse talke of every carter; yea, the country plowman feareth a Calabrian floodde in the midst of a furrowe, and the sillie shephearde committing his wandering sheepe to the custodie of his wappe, in his field naps dreameth of flying dragons, which for feare leaft he should see to the losse of his fight, he falleth a sleepe: no star he seeth in the night but seemeth a comet; hee lighteth no sooner on a quagmyre but he thinketh this is the foretold earthquake, wherof his boy hath the ballet.

Thus are the ignorant deluded, the simple misused, and the sacred science of astronomie discredited; and in truth what leasings will not make-shifts invent for money? What wyl they not faine for gaine? Hence come our babbling ballets, and our new found songs and sonets, which every rednose fidler hath at his fingers end, and every ignorant ale knight will breath foorth over the pottle, as soone as his braine waxeth hote. Be it a truth which they would tune, they entrelace it with a lye or two to make meeter, not regarding veritie so they may make uppe the verse: not unlike to Homer, who cared not what he fained, so hee might make his countrimen famous. But as the straightest things beeing put into water seeme crooked, so the crediblest

trothes, if once they come within compasse of these mens wits, seeme tales. Were it that the infamie of their ignorance did redound onelie uppon themselves, I could be content to apply my speech otherwife then to their Apuleyan eares ; but sith they obtaine the name of our English poets, and thereby make men thinke more baselie of the wittes of our countrey, I cannot but turne them out of their counterfet liverie, and brand them in the foreheade, that all men may know their falshood. Well may that saying of Campanus be applyed to our English poets, which hee spake of them in his time : They make (saith he) poetry an occupation ; lying is their lyving, and fables are their mooveables ; if thou takest away trifles, fillie foules, they will famish for hunger. It were to be wished that the acts of the ventrous and the praise of the vertuous were by publique edict prohibited, by such mens merry mouthes to be so odiously extolde, as rather breedes detestation then admiration, lothing then lyking. What politique counfailour or valiant souldier will joy or glorie of this, in that some stitche, weaver, spendthrift, or fidler, hath shuffled or flubberd up a few ragged rimes, in the memoriall of the ones prudence, or the others prowesse. It makes the learned fort to be silent, when as they see unlearned sots so insolent.

These buffards thinke knowledge a burthen, tapping it before they have halfe tunde it, venting it before they have filled it, in whom that saying of the orator is verified, *Ante ad dicendum quam ad cognoscendum veniunt*. They come to speake before they come to know. They contemne arts as unprofitable, contenting themselves with a little countrey grammer knowledge, God wote, thanking God, with that

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abscendarie priest in Lincolneshire, that he never knewe what that Romish popish Latine meant. Verie requisite were it that such blockheads had some Albadanensis Apollonius to fend them to some other mechanicall arte, that they might not thus be the staine of arte. Such kind of poets were they that Plato excluded from his common wealth, and Augustine banished *ex civitate Dei*, which the Romans derided, and the Lacedæmonians scorned, who wold not suffer one of Archilocus bookes to remaine in their countrey; and amisse it were not, if these which meddle with the arte they knowe not, were bequethed to Bridwell, there to learne a new occupation: for as the basiliske with his hisse driveth all other serpents from the place of his aboad, so these rude rithmours with their jarring verbe allienate all mens mindes from delighting in numbers excellence, which they have so defaced, that wee may well exclaime with the Poet, *Quantum mutatus ab illo!*

But least I should be mistaken as an enemie to poetrie, or at least not taken as a friend to that studie, I have thought good to make them privie to my mind by expressing my meaning. I account of poetrie as of a more hidden and divine kinde of philosophy, enwrapped in blinde fables and darke stories, wherein the principles of more excellent arts and morrall precepts of manners, illustrated with divers examples of other kingdomes and countries, are contained: for amongst the Grecians there were poets before there were any philosophers, who embraced entirely the studie of wisedome, as Cicero testifieth in his *Tusculanes*, whereas he faith, that of all sorts of men, poets are most ancient; who, to the intent they might allure men with a greater longing to learning, have folowed two things, sweetnes of verbe, and

variety of invention, knowing that delight doth prick men forward to the attaining of knowledge, and that true things are rather admird if they be included in some wittie fiction, like to pearles that delight more if they be deeper fette in gold. Wherefore, seeing poetry is the very fame with philosophy, the fables of poets must of necessity be fraught with wisdom and knowledge, as framed of those men which have spent all their time and studies in the one and in the other. For even as in vines, the grapes that are fairest and sweetest are couched under the branches that are broadest and biggest, even so in poems, the things that are most profitable are shrouded under the fables that are most obscure: neither is there almost any poetically sygment wherein there is not some thing comprehended, taken out either of histories, or out of the phisicks or ethicks; wherupon Erasmus Roterdamus very wittily termes poetry a daintie dish seasoned with delights of every kind of discipline. Nowe, whether ryming be poetry, I referre to the judgment of the learned: yea, let the indifferent reader divine, what deepe misterie can be placed under plodding meeter. Who is it that, reading *Bevis of Hampton*, can forbear laughing, if he marke what scambling shyft he makes to ende his verses a like. I will propound three or foure payre by the way for the readers recreation:

*The porter said, by my snout,
It was Sir Bevis that I let out.*

Or this:

*He smote his sonne on the breast,
That he never after spoke with clark nor priest.*

Or this:

*This almes by my crowne,
Gives she for Bevis of South-hamptoune.*

Or this :

*Some lost a nose, some a lip,
And the King of Scots hath a ship.*

But I let these passe as worne out absurdities, meaning not at this instant to urge (as I might) the like instance of authors of our time, least in laying foorth their nakednesse, I might seeme to have discovered my mallice; imitating Ajax, who, objecting more irefully unto Ulysses flattery, detected him selfe of follie.

As these men offend in the impudent publishing of wittes vanitie, so others overhoote themselves as much another waie, in fencelesse stoicall austeritie, accounting poetrie impietie, and witte follie. It is an old question, and it hath beene often propounded, whether it were better to have moderate affections, or no affections? The Stoicks said, none. The Peripaticians answered, to have temperate affections; and in this respect I am a professed Peripatician, mixing profit with pleasure, and precepts of doctrine with delightfull invention. Yet these men condemne them of lasciviousnes, vanitie, and curiositie, who under fayned stories include many profitable morrall precepts, describing the outrage of unbridled youth having the reine in their owne hands, the fruits of idlenes, the of-spring of lust, and how available good educations are unto vertue. In which their preciser censure, they resemble them that cast away the nutte for mislike of the shell, and are like to those which loath the fruite for the leaves, accounting the one sower because the other is bitter. It may be, some dreaming

dunce whose bold affected eloquence making his function odious, better befitting a privie then a pulpit, a misterming clowne in a comedy then a chosen man in the minifterie, will cry out, that it breedes a scabbe to the conscience to peruse such pamphlets, beeing indeed the display of their duncerie, and breeding a mislike of such tedious dolts barbarisme by the view of their rethoricall invention. Such trifling studies, say they, infect the minde and corrupt the manners; as though the minde were only conversant in such toies, or should continuallie stay where the thoughts by chaunce doo stray. The funne beames touching the earth remaine still from whence they came; so a wyse mans mind, although sometimes by chance it wandereth here and there, yet it hath recourse in staied yeeres to that it ought. But graunt the matter to be fabulous, is it, therefore, frivolous? Is there not under fables, even as under the shaddowe of greene and flourishing leaves, most pleafant fruite hidden in secreete, and a further meaning closely comprised? Did not Virgill, under the covert of a fable, expresse that divine misterie which is the subject of his sixt Eglogue?

Fam nova progenis cælo demittis alto.

I could fend you to Ovid, who expreßeth the generall deluge which was the olde worldes overthrowe, in the fable of Deucalion and Pirrha, under which, undoubtedly it is manifest (although divers authors are of contrarie opinion) he meaneth Noes floodde; in so much as there is a place in Lucian, in his booke *De Siria Dea*, by the which it appeareth, that by Deucalion's deluge is understoode, not (as some will) that enundation whereby in times past Greece and Italie was overflowne, and the Ile Atlanta destroyed,

but that uniuersall flood which was in the time of Noe. For thus Lucian writeth in that place, that it was received for a common opinion among the Grecians, that this generation of men that now is, hath not been from the beginning, but that it, which first was, wholly perished, and this second sort of men which now are be of a new creation, growing into such a multitude by Deucalion and Pirrhas meanes. As touching the men of the first worlde, thus much (faith he) is committed to memorie; that when as they began to be puft uppe with pride of their prosperitie, they enterprised all iniquitie priuiledged by impunitie, neither regarding the obseruation of oath, nor the violation of hospitalitie; neither favouring the fatherlesse, nor succouring the helpleffe: whereuppon in lieu of their crueltie they were plagued with this calamitie, the springs brake forth and overflowed their bounded banks, the watrie clowdes with pashing showres, uncessantlie sending down their unreasonable moysture, augmented the rage of the ocean, so that whole fieldes and mountaines could not satis-fie his usurping furie, but citties wyth their suburbs, townes with their streets, churches with their porches, were nowe the walke of the waves, the dennes of the dolphin, and the sporting places of the huge leviathan: men might have fisht where they sold fish, had they not by the suddaine breaking forth of the showres been made a pray unto fish: the child in the cradle could not be faved by the embracings of the dying mother, the aged crippe, removing his weary steps by stilts, was faine to use them in steed of cares, till at length his dismaied gray haire, despairing of the sight of any shoare, gave place to death and was swallowed uppe in the deepe, and so the bellie of the whale became his grave.

The earth after this sort beeing excluded from the number of the elements, there was no memorie left of mankinde in this watry world, but onely in Deucalion's arke; who, in regarde of his prudence and pietie, was reserved to this seconde generation, who having made a great arke wherein he put his wife and children, tooke two beastes of every kind, as wel lions as ferpents, hawkes as partriches, wolves as lambes, foxes as gees, amongst which there was such mutuall concord, that as they were harmeleffe towards him, so they were hurtleffe one towards another, al which failed with him till the waters ceaſed.

Hetherto Lucian, an heathen poet: Plutarch also recordeth in his treatise *De industria animalium*, that a dove beeing sent out of Deucalion's arke shewed the waters ceaſing. By these proofes it is evident, that by Deucalion's deluge is underſtoode Noe's flood, becauſe the very like thinges are ſette downe in Genesis, of brute beastes received by Noe into the arke, and the dove ſent forth by him alſo. I truſt, theſe probabilities beeing duely pondered, there is no man ſo diſtruſtful to doubt, that deeper divinitie is included in poets inventions, and therefore not to be rejected, as though they were voide of all learning and wiſedome.

I would not have any man imagine, that in praying of poetry, I endeavour to improve Virgil's unchaſt Priapus, or Ovid's obſcenitie. I commend their witte, not their wantonnes, their learning, not their luſt; yet even as the bee out of the bittereſt flowers and ſharpeſt thistles gathers honey, ſo out of the filthieſt fables may profitable knowledge be ſucked and ſeleſted. Nevertheleſſe, tender youth ought to bee reſtrained for a time from the reading of ſuch ribaldrie, leaſt chewing over wantonlie the cares of

this summer-corne, they be choaked with the haune before they can come at the karnell.

Hunters, beeing readie to go to their game, suffer not their dogges to taste or smell of anything by the way, no carrion especially, but reserve them wholly to their approaching disport; even so youth, beeing ready to undertake more waightier studies, ought in no case be permitted to looke aside to lascivious toyes, leaft the pleasure of the one should breed a loathing of the profit of the other. I would there were not any, as there be many, who in poets and historiographers reade no more then serveth to the feeding of their filthy lust, applying those things to the pampering of their private Venus, which were purposely published to the suppressing of that common wandering Cupid. These be the spyders which fucke poyson out of the hony combe, and corruption out of the holiest thinges; herein refembling those that are troubled with a fever, in whom divers things have divers effects; that is to say of hote things they waxe cold, of cold things hote: or of tygers, which by the sound of melodious instruments are driven into madnesse, by which men are wont to expel melancholie. He that wil seeke for a pearle must first learne to know it when he sees it, leaft he neglect it when hee findes it, or make a nought worth peeble his jewell: and they that covet to picke more precious knowledge out of poets amorous elegies must have a discerning knowledge before they can aspire to the perfection of their desired knowledge, leaft the obtaining of trifles be the repentant end of their travell.

Who so snatcheth up follies too greedilie, making an occupation of recreation and delight his day labour, may happes prove a wittome whiles he fisheth for finer witte,

and a foole while hee findes himselfe laughing pastime at other mens follies, not unlike to him who drinking wine immoderately, besides that hee many times swallows downe dregs, at length prooves starke drunke.

There is no extremitie either in active or contemplative life more outrageous then the excessive studies of delight, wherewith young students are so befotted, that they forsake founder artes to follow smoother eloquence ; not unlike to him that had rather have a newe painted boxe, though there be nothing but a halter in it, then an old bard hutch with treafure invaluable, or Æsops cocke, which parted with a pearle for a barlie kurnell. Even as a man is inclined, so his studies are bended : if to vaine-glorie, to eloquence ; if to profounde knowledge, to Aristotle ; if lascivious, good in some English devise of verse ; to conclude, a passing potman, a passing poet.

I might have fitted mens severall affections with their fundry studies, but that I am afraide there be many ashamed of their studies, which I will not repeate least some shold blush when as they reade their reproche.

It is a thing of no paines or experience to ayme at the practises of the proude, the secret inclinations of the covetous, the imaginations of the incestuous, the hooded hypocrisie of those that pretend puritie, which things, beeing practised in youth, become trades of profite in age. An usuall thing it is, that the flower of our yeeres should be the fountaine of follie, which by the conduit pype of continuall customs conveyance causeth the gray headed to carry corruption, their foules infection, unto their graves. When the endeavor of youth shal prove naught els but the exercise of all abuses, is it like that a mans after life shall be without blemish ?

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There is almost no man now a daies who doth not in his secrete thought estimate vice after his vilenes; yet securitie hath so blinded many, that loosing the habit of vertue, they covet to restraine wifedome onely to their wicked waies, concluding that in the imitation of their actions consists the hygh way to happines, because their humor is such, condemning that state of life which is an enemy to their vicious appetites. It is impossible for these men, either by hearing or reading, to profit in integritie of life, whiles in the one and in the other they will regarde no more then availeth to their advantage. The covetous careth for no more Scripture then that which priviledgeth him to provide for his familie; the proude sort are conversant continually in this text, "They that are in kinges courts weare soft rayment"; and theeves reade with delight how the Egyptians in Egypt were by the Ifralites robbed of theyr jewels. Thus every one maketh that sacred preservative a pernicious poison unto his sinfull soule, nourishing his vanitie with sacred verities, increasing his damnation by the ordeyned meanes to salvation.

If men in their youthes best lust, and in the prime of prosperitie would but cast their eye on the one side to future alterations, and thinke of a further felicitie, beholding adversitie on the other side cladde with follies repentant robes, compassed about with contempt in steed of a gyrdle, guarded with feends, not accompanied with friends, having for momentarie pleasure endlesse paine, death without date for a dyffolute life repented too late, they woulde then so behave themselves heere upon earth as they might have a Saviour in heaven.

Pausanias, king of the Lacedemonians, bydding Simo-

nides to a sumptuous banquet, instantly intreated him to speake something notable which favoured of learning: Why then (quoth he) remember thou art a man. Which saying Pausanias scornfully despised; afterward, being in pryson in Chalciæco, was almost famished ere hee died, where remembring Simonides' speech, with a loude lamentable voice, he cried, O my friende of Cæos, would God I had regarded thy words!

Good counsaile is never remembred nor respected till men have given their farewell to felicitie, and have beene overwhelmed in the extremitie of adversitie. Young men thinke it a disgrace to youth to embrace the studies of age, counting their fathers fooles, whiles they strive to make them wise, casting that away at a cast at dice which cost theyr daddes a yeares toyle; spending that in their velvets which was rakt uppe in a ruffette coate; so that their revenewes rackt, and their rents raised to the uttermost, is scarce enough to maintain ones ruffling pride, which was wont to be manie poore mens reliefe. These young galants, having leudly spent their patrimonie, fall to begging of poore mens houfes over theyr heads, as the last refuge of their ryot, remooving the auncient bounds of lands to support their decayed port, rather coveting to enclose that which was wont to be common then they wold want to maintaine their private prodigalitie.

The temple of Terminus Deus, amongst the Romans, who was supposed to have the preheminence over the boundes of lands, had ever a hole in the rooffe, for as much as they thought it unlawfull for the bounds of landes to be covered, and that rich men might learne to know their landes from poore mens grounds. A strange thing it is

that these men cannot learne to thrive before all be gone, and that they, in the midst of their plentie, should be more needy then those that, saving their day labour, are nought but povertie. But as the brooke Achelous carrieth whole trees and huge stones with hidious roaring noyse downe his streames ; so the courte is, as it were, a devouring gulfe of gold and the consumption of coyne. It fareth with them as it did with Calchas, that cunning soothsayer, who died for forrowe because Mopsus furpast him in science: so if they see any excell them in braverie, in whose steps, at every inche, they are not able to treade, they hang the heade as they were halfe dead.

Howe farre are these fondlings from imitating Crates, the philosopher, who, to the intent that he might more quietly studie philosophy, threw all his goods into the sea, saying, Hence from me you ungratious appetites ; I had rather drowne you then you should drown me. By this that hath beene alreadie sette down, it may plainly appeare that where pride beareth sway, hospitalitie decaies ; nay, this kind of men will never be saved by their workes, in so much as the poore alwaies mysse as often as they seeke to them for almes : yea, they seeme onely to be borne for themselves, and not to benefite any els, who, with the woers of Penelope, will by their porters prohibite the poore from having accesse unto their porches, terming them the marrers of mirth and procurers of sadnes. But what ende doo they propounde to themselves in their prodigall expences, but the feeding of their mistris fancie, and the fostering of their lawlesse lufts, shrouding under their purple roabes and embroydered apparrell a hart spotted with all abuses : wherefore they may be aptlie refembled to the Ægyptian temples,

which without are goodly and great, their walles arrising unto a huge height, with statelie marble turrets, but if you goe in and looke about you, you shall find for a god either a storke, a goate, a cat, or an ape. Did they consider that not *vestis sed virtus hominem evehit*, they would reiect all superfluitie as sinfull, and betake themselves to a more temperate moderation in each degree of excesse.

When as the outward garment, not the inwarde vertue, must be faine to commend a man, it is all one as if a man shold love the snake for his gay coloured skin, or poison because it is in a silver peece, or pilgrim false because it is in a painted boxe. It is learning and knowledge which are the onely ornaments of a man, which furnisbeth the tongue with wisedome, and the hart with understanding; which maketh the children of the needy poore to become noble peeres, and men of obscure parentage to be equall with princes in possessions: with whom, if you talke of lineall discents, they will lay before you the pence, being able to fetch their petigree from no ancient house, except it be from some olde hogstie, deriving their kindred from the coffer, not from the Conquest; neither can they vaunt any notable service of their auncitry in the field, but can tel you how their grandfire used to sette his solde. Neither doo I speak this to the disgracing derision of vertuous nobilitie, which I reverence in each respect, but onely endeavour summarilie to shewe what goodlie buildings Fortune doth raise on vertues slender foundations. I am not ignoraunt that many times the covetous ignorant scrapeth that from the tayle of the plowe, which maketh all his after posteritie thinke scorne to looke on the plough, they overseeing that by a servant, on which theyr father was as

tilfman attendant, beeing translated by his toyle from the parriſh, good man Webbe, in the countrey to a portly gentleman in the court, beſtowing more at one time on the herralde for armes then his father all his life tyme gave in almes. No matter though ſuch vantiſg upſtarts, which have as little vertue as antiquitie to honeſt their poſterity, become the ſcoffe of a ſcholler and the ſtale of a courtier, which will make them, if they faile heereafter in nobilitie of byrth, to ſeeke it by learning.

In times paſt, ignorance in eache ſexe was ſo odious, that women, as well as men, were well ſeene in all liberall ſciences. Was not Gracchus, who was counted a moſt excellent orator, inſtructed by his mother, Cornelia, in eloquence? What ſhould I ſpeake of Aripithis, the king of Scithias ſon, whom his mother, Iſtrina, likewiſe inſtructed in the elements of the Greeke tongue? But leaſt in prayſing of learning in ſo learned an age, I ſhould bring manifeſt truethes into queſtion, and ſo ſwarve from the logicians preſcriptions, or, by dilating on ſo affluent an argument, might ſeeme to gather ſtones on the ſea ſhoare, I will ceaſe to proſecute the praiſe of it, and will propound unto you the ſpeciall plague that is imminent unto it.

Science hath no enimie but the ignoraunt, who contemne it as vile, becauſe their groſſe capacitie perceives nothing in it divine. Such an ignorant was Valentinianus the emperour, who was a profeſſed enimie to all excellent artes; or Licinius, who likewiſe termed learning the plague and poiſon of the weale publique. Such covetous ignorance dooth creepe amongſt the cormorants of our age, who, as the chamelion, which is fed with the ayre, ſtands alwaies with his mouth wide open, ſo theſe men, which live

upon almes, have alwaies their mouthes open to aske, and having felt the sweetnes of abby landes, they gape after colledge living, desiring to enrich themselves as much with the silver of the one, as their auncesters got by the gold of the other ; much like to him that having bathed his hands in the blood of wilde beastes, proceedeth to the slaughter of men, the one no more satisfied with money, then the other with murder. If such goodly buildings were againe to arise by the common cost, a man may easily gesse how backward they would be in giving, who are now so forward in detracting. Can commonweales flourish where learning decaies ? shall not felicitie have a fall when as knowledge failes ? Yea, peace must needes perrish from amongst us, when as we rather seeke to choke then cherriish, to famish then feede the nurfes of it, depriving them of all outward ornaments (as much as in us lyeth) who are the onelie ornaments of our state : but I hope their needie enmitie shall returne to them in vaine, and not prove the procurement of our common plague and paine, that the more they oppugne our prosperitie, the greater shalbe our welfare ; like to the trees in whom those partes are stronger that are opposite to the north then those which bend towarde the south or west winde.

I will not stand to amplifie their discredit, which endeavour to turne our day into night, and our light into darknesse ; nor yet will compare them to those that are called Agrippæ, who, beeing preposterously borne with their feete forward, are faide to enter into the world with ill fortune ; and to the great myschiefe of mankind, as Marcus Agrippa and Nero ; onelie this I will wish, that beeing dead, the learned may give them such epitaphes of disgrace as they

deserve, and that the Chronicles may record their reproch unto all ages. Amen, fay all they that are friends to the Muses!

How can we hope for anie further exhibition, when as wee see men repine at that we have already? It fareth with finer wits as it doth with the pearle which is affirmed to be in the head of the toade: the one beeing of exceeding vertue is inclosed with poison; the other of no lesse value, compast about with poverty. Learning now adaies gets no living if it come empty handed. Promotion, which was wont to be the free propounded palme of paines, is by many mens lamentable practife become a purchase. When as wits of more towardnes shal have spent some time in the Univerfitie, and have, as it were, tasted the elements of arte, and laide the foundation of knowledge, if by the death of some friend they shoulde be withdrawne from their studies, as yet altogether raw, and so consequently unfitte for any calling in the common wealth, where should they finde a friend to be unto them in steed of a father, or one to perfit that which their deceased parents begun? nay, they may well betake themselves to some trade of husbandry for any maintenance they gette in the way of almes at the Univerfitie, or els take uppon them to teach, beeing more fitte to be taught, and perch into the pulpit, their knowledge beeing yet unperfit, verie zealouslie preaching, beeing as yet scarce grounded in religious principles. How can those men call home the lost sheepe that are gone astray, comming into the ministry before their wits be staied? This greene fruite, beeing gathered before it be ripe, is rotten before it be mellow, and infected with scismes before they have learned to bridle their affections, affecting innovations as

newfangled, and enterprising alterations wherby the Church is mangled.

But some may object that I goe beyond my Anatomie in touching these abusive enormities : I answer, that I discourse of these matters as they are become the follies of our time and the faults of our age, wishing the redresse of such rashnes, and the suppression of the forenamed ravenous rable, these abuses beeing as intollerable as the worst, and therefore to be condemned with the first. I trust there is no man so simple who can discern wisedome from folly, and knowledge from ignorance, but his mother wit wil afford him so much understanding, that there is necessary use of learning in every calling, bringing praise to them that possesse it, and shame to them that want it ; without the which no externall ornament is any whit availeable to advancement, but seemeth rather a disgracing deformitie, having dislike his attendant. Reject then pride to embrace it to your profit ; neglect vain-glory, and strive to attaine to the knowledge of arts, the pathway to honor. Let the lives of the philosophers be the direction of youthes imitation, who ware no more clothes then wold keepe away cold, and eate no more meate then would expell hunger ; yea, many of them, the more to keepe downe their bodies, being placed in the midst of plentie, have contented themselves with a thin hungry diet, the companion of scarcitie. Diogenes chose rather to lick dishes at Athens then to live daintily with Alexander. Plato had rather bid Dionisius adiew, then he would be driven from his philosophicall dyet. Porus, that peerelesse Indian prince, contented himselfe with breade and water as his accustomed cheere. Agesilaus, king of the Lacedæmonians, passing through the countrey

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of Thafius, being lovingly met by the nobles, and entirely welcommed by the common sorte into the countrey, with diversitie of dainties and bravery of banquets, would not taste any thing save breade and water, notwithstanding earnest entreatie to the contrarie; but their importunitie increasing, to put by all suspition of ingratitude, he willed his slaves and footmen to take their repast with their provision, saying, that abstinencie and temperancie, not varietie of viandes and delicacie, beseemeth him that is placed in chayre of authoritie. Constantius kept himselfe so hungerly, that many times hee woulde crave a crust of breade of a poore woman to expell hunger. The priests of Ægipt abstained from flesh and wine. The Persians were satisfied with breade, salt, and water. In Rhodes he was reputed a grosse braind man which fed on any thing but fishe. So warily in times past hath temperate moderation beene observed in all nations, that by Zaleucus law, he was put to death which dranke wine without the phisicians advice. The matrons and ladies of Rome were expressly prohibited the taste of it; in deed by this counsaile squaring their decrees, that wine is the efficient of heate, heate of lust, lust of murder. Eg. Mæcenius slew his owne wife (as Plinie recordeth) for that shee loued wine too much, and was by Romulus law saved from death: in which place of Plinie it is also specified that a certaine matron of Rome was adjudged to die because shee closelie kept the key of a celler of wine. Censoriall Cato was so curious in the observation of this ordinaunce, that hee customably caused certaine men to kysse the women to know whether theyr breath smelled of wine; in whose time, no man whatsoever, whether he were couful, senator, tribune, or dictator, might drinke

any wine before he was thirtie and five yeres of age. I doo not alleage these examples to the end I might condemne the moderate use of wine as unlawfull, but to shew by the comparifon how farre we exceede them in exceffe whose banquets are furnisht with such waftfull superfluitie.

It is a common complaint, that more perrish with the surfet then with the sword ; which many have followed so farre that, to the recovering remedie of this surfeiting maladie, they have restrained a healthfull diet to two or three dishes, deeming our digestion would be better if our dishes were fewer. Which opinion, although Sir Thomas Eliot, a man of famous memory, in his booke called the Castle of Health, in some politike respects doth seeme to favour, yet I doo think in his private judgment, hee did acknowledge the diversitie of meates not to be so incommodious as he there pretends. But that I may aunswere what they urge, first say they, What say you to brute beastes, who beeing nourished but with one kinde of meate, and onely after one manner, are farre more healthfull and founde of body then men, that diet themselves with sundry dishes ? To this I answer, that either of these assertions are untrue, for neither doo they use onely one kind of nourishment, neither are diseases more distant from them then from us. The first is proved by the choyse of pastures wherein they graze, where there is grasse both bitter and favorie, soure and sweete, some nourishing colde, some nourishing hote juyce. Is then the substance of their meate simple, who feede uppon boughes and weedes, besides so many sundry kinde of fildes hearbes, no lesse divers in nutriment then in name ? To proove that diseases are no lesse incident to beastes then to men, I will sticke to Homer's authoritie,

who reporteth the pestilence to be begun by brute beastes. To shew how great the infirmities are of other creatures, the short life of some of them may sufficientlie serve, except you have recourse to those recorded fables of crows and ravens, who commonly fease uppon all kinde of carrion, picke up each sort of new fowne feede, and are at hoste with every kind of fruite in the orchard. Secondly they adde, that there was never phisition so confidently carelesse of his patient that he woulde prescribe the use of divers meates at once, to him that is distressed with a fever; wherby (say they) it may be gathered that one kind of meate is more availeable to a speedie digestion then many, because that phisitions prescribe but one kinde of meate to them whose digestion is weakest.

This objection is thus taken away; first there is not the same proportion to be observed in diet, in sicknes and in health: secondly, in as much as they are wont to set before them onely one sort of meate, it is not because it is more easie of digestion, but least the sight of much meat should breede in the weake stomacks a lothing of it: thirdly they object, that the nourishment of divers meates is no lesse noysome then the drinking of divers kinds of wines is daungerous. Every one knowes that he that washeth his braines with divers kinds of wines, is the next doore to a drunken man, and he like (say they) to be endangered by diseases, who affecteth variety in his diet. Here doe I denie the coherence of the comparifon, for what is hee that by eating overmuch doth incurre the like inconvenience that he dooth that drinketh much: hee that hath overloded his stomacke with sundry meates is pained a little perhaps in his bellie; hee that hath overcharged his

braine with wyne is no better then a mad man for the time ; which the rather seemes to me, because the grofenes of the meate, remaining in one place, expecteth the administration of digestion, and, beeing thorowly consumed, is suddainly voided ; but wine, beeing by nature lighter, ascendeth higher, and tickleth the braine, placed in the top, with the inflammation of a hote fume ; and therefore diversitie of wines at once is shunned of them that are wise, least the matter which is readie to possesse the head on a suddaine, in a moment overturne the seate of reason, which daunger in the diversitie of meates no reason can be rendered why we should dread. But they will perhaps say, that the diversitie of juyce, framed of the diversitie of meats, agrees not with our bodies ; as though our bodies were not compounded of qualities, as of hote and cold, dry and moist, but he which feedeth onely on one kinde of meat, sendeth forth but the juyce of one qualitie : the spring is hote and moist, the sommer dry and hote, autume dry and cold, winter both moist and colde together, so also the elements which are our beginniges. What reason is it, then, that our bodies should be restrained to one kind of meat ? Thus, then, we see that diversitie is not so incommodious, but one kinde of meate may be as dangerous, for gluttony may as well be committed by one dish as twentie. May not a man as soon surfeit by eating a whole sheep with Phago, or an oxe with Milo, as by the sipping taste of fundry dainties ?

But why stand I so long about meates, as though our life were nought but a banquet ? or why am I so large in disputing of the diet of our bodies, as though thereby wee shoulde purchase quiet to our soules ?—what is this but to

imitate the foolish tender mother, whiche had rather her childe should be well fed then well taught? Wherefore, to make use of my Anatomie as well to my selfe as to others, I will prescribe, as near as I can, such a rule for students, that thereby squaring their actions, they shall not be easily attached of any notable absurditie.

Here be three things which are wont to slack young students endeavour; negligence, want of wisedome, and fortune. Negligence, when as we either altogether pretermitt, or more lightly passe over, the thing we ought seriously to ponder. Want of wisedome, when we observe no method in reading. Fortune is in the event of chaunce, either naturally hapning, or when, as by poverty or some infirmitie or natural dulnes, we are withdrawne from our studies and alienated from our intended enterprise by the imagination of the rarenesse of learned men: but as touching these three, for the first, that is to say, negligent sloth, he is to be warned; for the second, he is to be instructed; for the thirde, he is to be helped. Let his reading be temperate, whereunto wisedome nor wearines must prescribe an end; for, as immoderate fast, excessive abstinence, and inordinate watchings are argued of intemperance, perrishing with their immoderate use, so that these things never after can be performed as they ought in any measure, so the intemperate studie of reading incurreth reprehension, and that which is laudable in his kinde is blameworthy by the abuse. Reading two waies is lothsome to the mind and troublefome to the spirit, both by the qualitie, namely, if it be more obscure, and also by the quantitie, if it be more tedious, in either of which we ought to use great moderation, leaft that which is ordained to the re-

freshing of our wittes be abused to the dulling of our fences. We reade many things, leaft by letting them passe we should seeme to despise them ; some things we reade leaft we should seeme to be ignorant in them ; other thinges we reade, not that we may embrace them, but eschew them. Our learning ought to be our lives amendment, and the fruites of our private studie ought to appeare in our publike behaviour.

Reade that fitting which may be thy meditation walking; shunne as well rude manners as rude phraſe, and false dealing as much as false Latine: and chooſe him to be thy teacher whome thou maist more admire when thou seest then when thou hearest. *Quid faciendum sit, a faciente discendum est.* Learne of all men willingly that which thou knowest not, because humility may make that common to thee which nature hath made proper to every one. Thou shalt be wiser then all, if thou wilt learne of all. Heed what Chriſippus saith in his proverbs: that which thou knowest not, peradventure thy asse can tell thee. If thou be desirous to attaine to the truth of a thing, first learn determinate conclusions before thou dealest with doubtful controversies ; he shall never enter into the reason of the truth who beginneth to be taught by discussing of doubts. Thinke not common things unworthy of thy knowledge of which thou art ignorant: those thinges are not to be condemned as little without the which great things cannot stand. Poſt not rashlie from one thing to another, leaft thou maist seeme to have seene many things and learned fewe: *Nil aſſequitur qui omnia ſequitur.* I am not ignorant, that farre more ardent is the desire of knowing unknowne thinges, then of repeating knowne things: this we see

happen in stageplayers, in orators. In al things men haft unto novelties, and runne to see new things, so that whatsoever is not usuall, of the multitude is admired; yet must students wisely prefer renowned antiquitie before newe found toyes, one line of Alexanders maister before the large invective scolia of the Parisian kings professor.

Many there be that are out of loove with the obscuritie wherein they live, that to win credit to their name, they care not by what discredit they encrease others shame; and, least by the contention their vaunted victory might be destitute of all glorie, they encounter with them on whose shoulders al artes doe leane, as on Atlas the heavens; thinking that men shoulde thus imagine that none, except he knewe himselfe sufficientlie furnished with the exquisite knowledge of all excellent arts, durst undertake such a taske; as though any were more readie to correct Appelles then the rude cobbler, to contend with Appollo then contemptible Pan. But these upstart reformers of arts, respect not so much the indagation of the truth, as the ayme of their pride, and coveting to have newe opinions passe under their names, they spende whole yeeres in shaping of sects. Which their pudling opinions are no longer published, but straight way some proude spirited princocks, desirous to differ from the common sort, gets him a liverie coate of their cloth, and slaves it in their servile futes, enlarging the wilful errors of their arrogancie. Nothing is so great an enemy to a sounde judgment as the pride of a peevish conceit, which causeth a man both in life and beliefe, either to snatch uppe or hatch newfangles. This one thing also deceiveth many; forsooth they wyll seeme wise before their time, that nowe they both beginne to counterfet that which

they are not, and to be ashamed of that which they are; and therein they are most distant from wisdom, wherein they thinke themselves to be thought wyse. Others there be that thinke so well of themselves, that no word can so much as scape by chaunce, but they thinke it worthy of a penmans paines, and striving to speake nought but proverbs, they make their bald eloquence a common by word, cockering themselves in their owne conceits, till they be scorned as cockscornes. These they be that, knowing not howe to speake, have not learned to hold their peace, teaching manie times the thinges they understand not, and perswading what they knowe not, becomming the maisters of the ignorant before they be the schollers of the learned. There is no such discredit of arte as an ignoraunt artificer, men of meaner judgement measuring oft times the excellencie of the one by the ignorance of the other. But as hee that censureth the dignitie of poetry by Cherillus paultry paines, the maiestie of rethorick by the rudenesse of a stutting Hortensius, the subtiltie of logique by the rayling of Ramus, might judge the one a foole in writing he knewe not what, the other tipsie by his stammering, the thirde the sonne of Zantippe by his scolding; so he that estimats artes by the insolence of idiots, who professe that wherein they are infants, may deeme the Universtie nought but the nurse of follie, and the knowledge of artes nought but the imitation of the stage. This I speake to shew what an obloquie these impudent incipients in arts are unto art.

Amongst all the ornaments of artes rethorick is to be had in higheft reputation, without the which all the rest are naked, and she onely garnished; yet some there be who woulde seperate arts from eloquence, whose oppugne, be-

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caufe it abhorres from common experience. Who doth not know that in all tongues taske eloquence is odious if it be affected, and that attention is altogether wanting where it is rejected. A man may baule till his voice be hoarse, exhort with teares till his tongue ake and his eyes be drie, repeate that hee woulde perfwade till his stalenes dooth secretlie call for a cloake bagge, and yet move no more then if he had been all that while mute, if his speech be not seasoned with eloquence and adorned with elocutions assistance. Nothing is more odious to the auditor then the artlesse tongue of a tedious dolt, which dulleth the delight of hearing, and slacketh the desire of remembring; and I know not how it comes to passe, but many are so delighted to heare themselves, that they are a cumber to the eares of all other, pleasing their auditors in nothing more then in the pause of a ful point, when as by their humming and hawking respit, they have leifure to gesture the mislike of his rudenes. To the eschewing therefore of the lothing hatred of them that heare them, I would wish them to learne to speake many things in few; neither to speake all things which to theyr purpose they may speake, least those things be lesse profitably spoken which they ought to speake: neither would I have them overshooote themselves with an imitation of brevitie, so that striving to be very short, they should proove very long, namelie, when as they endeavor to speake many things breiefelie. Perfwade one point thoroughlie rather then teach many things scatteringly; that which we thinke let us speake, and that which we speake let us thinke; let our speech accorde with our life. Endeavour to adde unto arte experience: experience is more profitable voide of arte then arte which hath not ex-

perience. Of it selfe arte is unprofitable without experience, and experience rashe without arte. In reading, thou must with warie regard learne as wel to discerne thy losse as thy gaine, thy hurt as [thy] good, leaft, being wonne to have a favourable like of poets wanton lines, thou be excited unto the imitation of their lust. It is very unfeemely that nobler wits shoulde be discredited with baser studies, and those whom high and mightie callings doo expect shold be hindered by the inticements of pleasure and vanitie. Young men are not so much delighted with solide substances as with painted shadowes, following rather those thinges which are goodly to the vewe then profitable to the use; neither doo they love so much those things that are dooing, as those that are founding, rejoycing more to be strowed with flowers then nourished with frute. How many be there that seeke truth, not in truth but in vanitie, and find that they fought not according to trueth, but according to vanitie, and that which is most miserable in the words of life, they toile for the merchandise of death. Hence cometh it to passe that many make toyes their onely studie, storing of trifles, when as they neglect most precious treasures, and having left the fountaines of truth, they folow the rivers of opinions. I can but pittie their folly who are so curious in fables, and excruciate themselves about impertinent questions, as about Homers country, parentage, and sepulcher; whether Homer or Hesiodus were older; whether Achilles or Patroclus more ancient, in what apparrell Anacharsis the Scithian slept, whether Lucan is to be reckoned amongst the poets or historiographers, in what moneth in the yere Virgill died, with infinite other; as touching the letters of the hiacinth, the chefnut tree, the

children of Niobe, the trees where Latona brought forth Diana : in all which idle interrogatories they have left unto us not things found, but things to be fought, and peradventure they had founde necessary things if they had not fought superfluous things. Innumerable such unnecessary questions, according to philosophy, are made as touching the foule; as whence it is, what maner of one it is, when it doth begin to be, how long it may bee, whether it passeth not from his first mansion els where, and so alter his abiding, or shift into other formes of brute beastes; whether one soule serveth no more but once and one, what it shall doo when as by us it shall cease to doe any thing, howe it shall use his libertie when as it is escaped out of this dungeon, or whether it be forgetfull of former things. What do al these things availe unto vertue? Wherefore, even as he that enterpriseth to faile over the endlesse ocean, whiles he cannot passe any further, is constrained to returne by the way he came, so these men, beginning to found the infinite depth of these misteries in ignorance, are faine to cease in ignorance: let them therefore refraine from such folly, and not seeke that which is not to be found, least they find not that which is to be found. Socrates, who reduced all philosophy unto the manners, sayd, that thys was the greatest wisedome, to distinguish good and evill things: unto which discerning distinction is required deliberative meditation, in so much as in it consists our lives vertuous direction. Neither is it to live well one daies worke, but the continuall exercise of our whole life, beeing the best effect that ever knowledge did afford. When as wee duely consider whether every way leadeth, or wisely ponder with our selves to what end we refer each

one of our actions, and exact of our straying thoughts a more severe account of their wandering course, we shall find no victory so great, as the subduing of vice, nothing so hard as to live well, no such unestimable jewel as an honest conversation: let him that is inclined but to one extreme, secretly try by himselfe with what facilitie or difficulty he may suppress it in himselfe, and his owne practise will teach him that he is led captive by his owne inclinations, and overcome by his wicked cogitations. If, then, so difficult thing in accomplishment seemes one sins suppression, howe laborious would be the reformation of an altogether evill conversation. Since then the onely ende of knowledge ought to be to learne to live well, let us propound this use and end unto our selves, leaft after so many yeres paines we misse of the marke whereat our parents in our education aynd. Turning over histories, and reading the lives of excellent orators and famous philosophers, let us, with Themistocles, set before our eyes one of the excellentest to imitate, in whose example insisting, our industry may be doubled to the adequation of his praise.

I know the learned wil laugh me to scorne for setting down such rams horne rules of direction; and even nowe I begin to bethinke me of Mulcasters *Positions*, which makes my penne heere pause as it were at a full point; which pause hath changd my opinion, and makes me rather refer you to Aschame, the antienter of the two, whose prayses seeing Maister Grant hath so gloriously garnished, I will referre you to his workes, and more especially to his *Schoolemaster*, where he hath most learnedly censured both our Latine and Greeke authors. As

for lighter studies, seeing they are but the exercise of youth to keepe them from idlenes, and the preparation of the minde to more weightie meditations, let us take heede, leaft whiles we seeke to make them the furthering helps of our finall profession, they prove not the hindering harmes of our intended vocation, that we dwell not so long in poetry that wee become pagans, or that we make not such proceedinges in Aristotle that we proove proficientes in atheisme. Let not learning, which ought to be the levell whereby such as live ill ought to square theyr crooked waies, be the occasion unto them of farther corruption, who have already sucked infection, leaft their knowledge way them downe into hell, when as the ignorant goe the direct way to heaven.

And thus I ende my Anatomie, leaft I might seeme to have beene too tedious to the reader in enlarging a theame of Absurditie, desiring of the learned pardon, and of women patience; which may encourage me heereafter to endeavour in some other matter of more moment, as well to be answerable to the expectation of the one, as to make amends to the other. In the meane time, I bidde them both farewell.

FINIS.



